

2010 • VOL. 57, NO. 3

PIONEER



Photo Essay of
**HISTORICAL SITES
IN THE
UNITED KINGDOM**

Published by the Sons of Utah Pioneers
Pioneering yesterday, today, and tomorrow.

PIONEER

FEATURES

HISTORICAL SITES IN THE UNITED KINGDOM, *by Kenneth Mays* 2

- | | |
|---|---|
| 4 River Ribble Area: Preston | 22 St. Michael and All Angels Church, Benbow Farm |
| 6 Avenham Park, Wadham Road | 23 Benbow Pond |
| 7 St. Wilfred Street | 24 Dymock Parish Church, Gadfield Elm |
| 8 Chatburn | 25 Turkey Hall |
| 12 Downham | 26 Ledbury, Ledbury Baptist Chapel |
| 14 Barnoldswick | 27 Little Garway |
| 15 Walkerfold | 28 Garway Hill—Thomas Arthur Home |
| 16 James Smithies Home, Bashall Eaves | 30 Wales Area: Merthyr Tydfil |
| 18 Kings Arms Inn, Taylor Home in Hale, England | 31 Jennette Evans McKay Home |
| 19 Heversham Parish Church, Penrith | 33 Scotland: River Clyde, Bishopton |
| 20 Herefordshire Area: Herefordshire Beacon | 34 Arthur's Seat |

GEORGE D. WATT, *by Ronald G. Watt* 5

JENNETTA RICHARDS, *by S. Faux* 15

WILLIAM PITT, *by Kent Lott* 25

ABEL EVANS, *by Kent Lott* 30

BENJAMIN PERKINS, *by Kent Lott* 32

EBENEZER BRYCE, *by Wendell A. Bryce* 35

DEPARTMENTS

President's Message: *by Dil Strasser* 1

SUP National Convention *feature by Lyman Hafen* LAND OF THE MOUNTAINS HIGH: History of Pine Valley 36

Published by the Sons of Utah Pioneers
Pioneering yesterday, today, and tomorrow.

© 2010, The National Society of the Sons of Utah Pioneers.
The *Pioneer* is a trademark owned by the National Society of the Sons of Utah Pioneers.

© *Kenneth Mays photography. All rights reserved.*

PRESIDENT

Dil Strasser

PRESIDENT-ELECT

LaMar Adams

PUBLISHER

Kent V. Lott

EDITOR-IN-CHIEF & MAGAZINE DESIGNER

Susan Lofgren

EDITORIAL ADVISORY BOARD

Linda Hunter Adams

Dr. F. Charles Graves

Francis A. Madsen, Jr.

WEBSITE

www.sonsofutahpioneers.org

NATIONAL HEADQUARTERS

3301 East 2920 South
Salt Lake City, Utah 84109
(801) 484-4441

E-mail: SUP1847@comcast.net

PUBLISHED QUARTERLY Salt Lake City, Utah

MISSION STATEMENT

The mission of the National Society of the Sons of Utah Pioneers is to preserve the memory and heritage of the early pioneers of the Utah Territory. We honor the pioneers for their faith in God, devotion to family, loyalty to church and country, hard work and service to others, courage in adversity, personal integrity, and unyielding determination.

The society also honors present-day pioneers worldwide in many walks of life who exemplify these same qualities of character. It is further intended to teach these same qualities to the youth, who will be tomorrow's pioneers.

COVER PHOTO:

by Kenneth Mays, see 16–17.

NEW SUBSCRIPTIONS:

Call: **1-866-724-1847**

\$15.00 per year. For reprints and back issues, please contact the SUP.

RESIDENT'S MESSAGE

by Dil Strasser

When I was a young man I served a mission in the United Kingdom. I have fond remembrances of the English people and the beautiful English countryside, and I have a continuing interest in the history of the pioneering missionary efforts there. Our pioneer history was very significantly impacted by the missionary work which was started in the British Isles in 1837. This was the beginning of a great missionary harvest which continued throughout most of the 19th century. Thousands of converts emigrated to America, and the growing Church received enormous strength from these people.

This issue of *Pioneer* features beautiful photographs taken by Kenneth Mays of representative selected Mormon historic sites in England, Wales, and Scotland. Innumerable pioneer stories have their beginnings in these sites. The impact of these pioneers from the British Isles touched every aspect of the pioneer trek and the settlement of the West. A few of their stories are included in this issue.

Locations where events happened that relate to us today have a way of making history come alive for us. Elder Marlin K. Jensen of the First Quorum of Seventy and

current Church Historian has said, "We found . . . that of all the contact that people can have with history, the most helpful contacts are with the history of their own ancestors or with Church history sites. It isn't with a book, necessarily, or a lecture or a discussion about history. It is actually being on site or learning about one's own ancestors." Not everyone can visit all of the sites he or she would like to, but short of being there, photographs such as those included in this issue are the next best thing.

Perhaps some of you will be able to tie your own pioneer family stories back to some of the sites shown in this issue. We hope so. The Sons of Utah Pioneers has a program to collect such stories. Please go to www.sonsofutahpioneers.org to find details on how to share some of your stories. Every accepted submission will be published on the SUP website and will be preserved in a special collection in the SUP Library.

Enjoy the beauty of this issue of *Pioneer* magazine and share it with your friends and loved ones.

—Dil Strasser

Left: Dil & Dianne at Brigham's Ball, This Is the Place State Park;
below: 2010, Days of 47 parade

UPCOMING EVENTS

SUP Symposium & Banquet

Sept. 18, 1:30 pm – 7:40 pm

Speakers include Dr. Wilfred Griggs,

Dr. Ray Huntington,

Elder V. Dallas Merrell, & keynote speaker, Elder M. Russell Ballard.

Music from Michael Ballam.

Registration, \$25.

National Convention

Oct. 21–23, St. George, UT

(see inside back cover).

For more information call 801-484-4441.



HISTORICAL SITES IN THE UNITED KINGDOM

PHOTOS AND TEXT *by Kenneth Mays,*
Trustee, Mormon Historic Sites Foundation;
Instructor, SL University Institute of Religion

In the history of The Church of Jesus Christ of Latter-day Saints, the importance of the first missions to Great Britain cannot be overstated. *History of the Church* quotes Joseph Smith as saying: “God revealed to me that something new must be done for the salvation of His Church” (HC 2:489). That “something” was the opening of the British Mission. The strength, energy, and faith gained by the infusion of converts from this area was desperately needed. It came just when the periods of apostasy and persecution in Ohio, Missouri, and Illinois were pummeling the Church. British Saints began arriving in Illinois before the Martyrdom of Joseph Smith and continued thereafter for decades. Those Saints played key roles in the development of Nauvoo, the exodus west, and settling Utah and neighboring regions.

The first of the British Saints to join the Church were baptized in the River Ribble, near Preston, beginning in July 1837. Those baptisms were followed by thousands more. The faith and sacrifice demonstrated by these converts are second to none. However many of these stories are not well known by us today—the very people now in line to maintain the legacy of those from a century and a half ago.

Elder Heber C. Kimball served two remarkably productive missions to Great Britain, primarily in the Ribble Valley near Preston, Lancashire. Heber was the only missionary to serve in both the first (1837–38) and second (1839–41) missions as a member of the Quorum of the Twelve. Willard Richards was there for both missions, including the time in between Heber’s missions, but he was not ordained an apostle until Brigham Young and others arrived during the second mission. Orson Hyde served with Heber C. Kimball during the first mission and

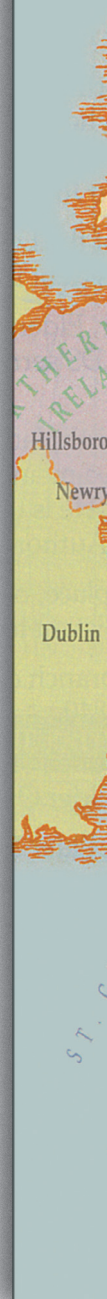
joined the Twelve for a short time during the second mission. However, he had been called to dedicate the Holy Land for the return of the Jews. Soon after his arrival in Great Britain, he was blessed by members of the Twelve and continued on to Palestine.

During the first mission, Elder Kimball and his companions experienced great success. Although several of the original seven of the first mission returned to America after just a few months of service, an estimated 1500 souls joined the Church. The number of converts made during the second mission was even greater. This time, more than before, new British members assisted the American missionaries in the rich harvesting of souls.

Beyond these first two missions, dividing or classifying missions to the British Isles is difficult. It might be based on numbers, events, or traditional chronological units of measure. However subsequent missions might be distinguished—the first two missions remain in a class of their own.

Knowing exactly how many baptisms there really were is subject to question. It is easy to let hyperbole slip into our stories recounting the success of Wilford Woodruff, Heber C. Kimball, Dan Jones, and others. There is, however, no doubt that the number of converts taught and baptized by these and other brethren is truly remarkable.

The number of Latter-day Saints in Great Britain listed for each decade shows that membership peaked relatively soon after the missionaries first arrived in 1837. That was in 1850, when over 30,000 members of the Church lived in the British Isles. A decade later the number had dropped significantly. Without question, the emigration of thousands of British Saints contributed to the decline and drastically altered the historical landscape. For example, the first missionaries were known to have baptized 60 or more souls in towns like Bedford or Alston over the short period of several months. The missionaries would subsequently be re-assigned or return home, leaving leadership duties with the





Map modified from Ensign, July, 1987, 17.

Church in Great Britain and the reign of Queen Victoria. Heber C. Kimball's call to take the gospel to England came just 16 days before 17-year-old Victoria was awakened in the night to be told that William IV had passed away. As she then ascended the throne, the reaping of Latter-day Saint converts in her kingdom began in dramatic fashion. Contrast that with 1901, the year Victoria died, when young Elder Joseph Fielding Smith faithfully served in England without the privilege of baptizing a single person.

Presently, there are sites, structures, and stories of faith from the British Isles that have been all but forgotten. Key elements in the storyline of the Church in Great Britain are well known to some, but much more needs to be learned and appreciated.

Fortunately, a mechanism to ameliorate the current situation is falling into place. Books, scholarly articles, Church publications and the like certainly help. Major undertakings such as the restoration of the Gadfield Elm Chapel and the construction of the Preston Temple are likewise of great benefit. Lesser known are the people—both members and nonmembers of the Church—who have taken an interest in particular areas where LDS history unfolded. They have researched and learned much

new, inexperienced converts. With the withdrawal of many of the members—perhaps, the strongest—leaving for Zion, the Latter-day Saint presence diminished, becoming almost as if the missionaries had never come.

A second major factor in the numerical decline of Latter-day Saints in Great Britain may well have been an aftereffect of the Church's public announcement of plural marriage in 1852. News of that nature spread quickly to the various fields of labor where missionaries were serving. Emigration and fewer baptisms led to a low point of British membership in the year 1890, with 2770 souls listed on the records of the Church.

Historical inquiry beyond the main story can be intriguing. One might ask, for example, whether there was any more than a coincidental connection between the

about their particular regions.

Students of history and historical sites, such as this author, are the direct beneficiaries of their work. Particularly helpful are the efforts of people like Richard Lambert, a descendant of Wilford Woodruff and a trustee of the Mormon Historic Sites Foundation. Since serving as a full-time missionary in England decades ago, Richard has learned its history, walked the land, and loved the people. His warm and outgoing personality has led to the establishment of a network of both new and longtime friends in the UK. A facilitator of sorts, he is framing a latticework of the learning of locals who have much to share and the desire to do so. As a result, significant headway is being made in identifying the sites and structures linked to stories unknown to most.

River Ribble Area



PRESTON

The first of the British Saints to join the Church did so by accepting baptism in the River Ribble, beginning in July 1837. The river runs along the bottom of Avenham Park in Preston, Lancashire. Those first baptisms were

performed in the general area seen here. In 1992, President Gordon B. Hinckley did much to remind the Saints of the importance of this region by announcing the Preston Temple, the second such structure in England. He dedicated that temple in 1998. The temple is actually situated in nearby Chorley.



George D. Watt

by Ronald G. Watt



On Saturday evening, July 29, the Mormon missionaries agreed to baptize 15 of the eager investigators the following morning in the River Ribble. . . .

[Heber C.] Kimball estimated that between seven and nine thousand people were sitting and standing on the bank, watching the open-air baptisms. . . . [He] records: "Two of the male candidates, when they changed their clothes . . . were so anxious to obey the Gospel that they ran with all their might to the water, each wishing to be baptized first. The younger, George D. Watt, being quicker of foot than the older, outran him, and came first into the water" (in Whitney [1967], 135). . . .

In 1842, Watt left England to join the gathering of the Latter-day Saints in Nauvoo, Illinois. In 1846, Brigham Young sent Watt and his wife back to England as Church missionaries. Watt used his skill at Pitman shorthand in serving as a clerk to mission president George Q. Cannon. In late 1850, the Watts returned to America and joined the new gathering of Latter-day Saints in the Salt Lake Valley in Utah Territory.

George D. Watt was on a committee called by President Brigham Young . . . as part of a project to help simplify spelling in the English Language. The Deseret Alphabet came about on January 19, 1854, when the Board of Regents of the University of Deseret . . . announced that they had adopted a new phonetic alphabet. The new alphabet consisted of 38 to 40 characters and was developed mostly by George D. Watt.

Excerpts from Ronald G. Watt, "Sailing the Old Ship Zion": The Life of George D. Watt," BYU Studies, 18.1. George Watt photo courtesy LDS Church Archives.



Avenham Park, in Preston, Lancashire, is a beautiful site of historic significance to Latter-day Saints and their history. Within the park is a fenced garden with three plaques that commemorate historical events in the area. One of those plaques, placed in 1987, is known as the Sesquicentennial Plaque. The title reads: “First Latter-day Saints in Great Britain.” The text tells of the first baptisms in the British Isles that were performed on July 30, 1837, in the nearby River Ribble. The other two plaques tell of the “Missionary Oak” and British Converts within the context of this historic area.

Wadham Road apartment. Early in his full-time mission to England, young Elder Gordon B. Hinckley and his companion lived in the upper left apartment at 15 Wadham Road in Preston, Lancashire. While living here, a discouraged Elder Hinckley wrote a letter to his father, Bryant S. Hinckley. The letter raised the question that perhaps this mission was a waste of Elder Hinckley’s time and his father’s money. His father wrote back with the suggestion, “Forget yourself and go to work.” Shortly afterward, according to the story told in the video biography of his life, Elder Hinckley had a moving experience. During his daily study of the scriptures in his apartment, he read the New Testament verse found in Mark 8:35, “For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel’s, the same shall save it.” The feelings he then felt led him to kneel in prayer and recommit himself to the work. This experience became a turning point in his life.



Yates Jewelry store, Preston. The retail establishment seen in this image was there at the time the missionaries first labored in Preston.





ST. WILFRED STREET

In 1837, Elders Heber C. Kimball, Orson Hyde, and others began work as the first missionaries of the LDS church in the British Isles. Their first field of labor was in Preston, Lancashire, England. Their lodging quarters were in a building located on the corner of Fox and St. Wilfred streets in Preston. During the night before the first baptisms in Great Britain, the missionaries experienced a dramatic encounter with what Elder Kimball characterized as “the powers of darkness” and “evil spirits.” Seen in the image above is the building where that experience unfolded. To the left on Fox Street is the main entrance to the three-story building. In 1837, the entrance was located in what is now an alley (*seen in the shadow on the right*) which is on St. Wilfred Street. That is likely the reason that this site is referred to as the St. Wilfred Street lodgings rather than the Fox Street lodgings. The building is presently (2010) privately owned and unoccupied.

On the morning of July 30, the day the first baptisms were to be performed, the missionaries were attacked by Satan and his hosts. Elder Russell came to Elder Kimball, seeking relief from the torment of evil spirits. As Elders Hyde and Kimball laid their hands on him to bless him, Elder Kimball was knocked senseless to the floor by an invisible power. As he regained consciousness, he saw his brethren praying for him.

“[Heber wrote:] ‘I then arose and sat up on the bed, when a vision was opened to our minds, and we could distinctly see the evil spirits,

who foamed and gnashed their teeth at us. We gazed upon them about an hour and a half. . . . I shall never forget the vindictive malignity depicted on their countenances as they looked me in the eye; and any attempt to paint the scene which then presented itself, or portray their malice and enmity, would be vain.’ . . .

“Years later, narrating the experience of that awful morning to the Prophet Joseph, Heber asked him . . . whether there was anything wrong with him that he should have such a manifestation.

“‘No, Brother Heber,’ he replied, ‘at that time you were nigh unto the Lord; there was only a veil between you and Him, but you could not see Him. When I heard of it, it gave me great joy, for I then knew that the work of God had taken root in that land. It was this that caused the devil to make a struggle to kill you.’

“‘. . . ‘The nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of His purposes.’”

See Church History in the Fulness of Times, *Institute Student Manual*, 175. In Orson F. Whitney, *Life of Heber C. Kimball*, 3d ed. (Salt Lake City: Bookcraft, 1967), 130–31.

CHATBURN

In both of Heber C. Kimball's missions to England, he served in the Ribble Valley near Preston, Lancashire. In that region are some quaint little villages, including **Chatburn** and **Downham**. This is an area of stunning beauty. At that time, locals felt that residents of those villages were too wicked to respond to the gospel message. Heber responded by saying that he was not to call the righteous but sinners to repentance. Consequently, Elder Kimball and his companion went to work and experienced great success. They walked the road seen here as they taught, baptized, and confirmed a good number of those who lived in the area.

"Heber C. Kimball was indeed a true apostle of Christ, one of the called and chosen; a prophet and a servant of God, in nature as well as name.

"The Prophet Joseph told him in after years that the reason he felt as he did in the streets of Chatburn was because the place was indeed 'holy ground,' that some of the ancient prophets had traveled in that region and dedicated the land, and that he, Heber, had reaped the benefit of their blessing."

(Orson F. Whitney, Life of Heber C. Kimball, an Apostle, The Father and Founder of the British Mission [Salt Lake City: Published by the Kimball family, 1888], 201.)

In the village of Chatburn, the main road linking Clitheroe and Chatburn intersects with two other streets: **Chatburn Old Road** and **Ribble Lane**. In the time when Heber C. Kimball served as a missionary there, the "Old Road," as it is referred to on the street signs, was the main road between Chatburn and Clitheroe and would have been used by Elder Kimball and his companions. Heber recorded that when it came time for them to leave, "Such a scene I presume was never witnessed in this place before—the hearts of the people appeared to be broken." While the missionaries walked down that road, "doors were crowded and villagers lined the streets, weeping as they said their farewells." The missionaries took off their hats because they felt that they



were on holy ground. Heber continues: "I was followed by a great number . . . a considerable distance from the villages who could hardly separate themselves from me. My heart was like unto theirs, and I thought my head was



a fountain of tears, for I wept for several miles after I bid them adieu.” (Cited in James B. Allen, Ronald K. Esplin, and David Whittaker, *Men with a Mission* [Salt Lake City: Deseret Book, 1992], 50–51.) The “Old Road”

continues but a short distance from where it intersects with Ribble Lane. It disappeared, having succumbed to an enormous stone quarry located between Chatburn and Clitheroe.

CHATBURN BAPTISMAL SITE

In a 2006 issue of *Mormon Historical Studies*, Carol Wilkinson announced that “The location of a baptismal site in the village of Chatburn, England, used by Mormon missionaries in the 1830s and 1840s has been identified.” Many were converted to the restored gospel in Chatburn as well as nearby Downham, Clitheroe, and other villages. These converts numbered into the hundreds. Just where they were all baptized is not recorded, but many were likely baptized at this beautiful site in Chatburn. Identified by Wilkinson, it is central to a number of these villages. (See *Mormon Historical Studies*, 7.1–2 [spring/fall 2006], 83.)

“Some days we went from house to house, conversing with the people on the things of the kingdom, and would sometimes be instrumental in convincing many of the truth; and I have known as many as twenty persons baptized in one day, who have been convinced on such occasions. I have had to go into the water to administer the ordinance of baptism six or seven times a day, and frequently after having come out of the water and changed my clothes, I have had to turn back to the water before I reached my lodgings; this, too, when the weather was extremely cold, the ice being from twelve to fourteen inches thick.”

—Heber C. Kimball

Cited in Whitney, Life of Heber C. Kimball, an Apostle, The Father and Founder of the British Mission (Salt Lake City: Published by the Kimball family, 1888), 201–2.



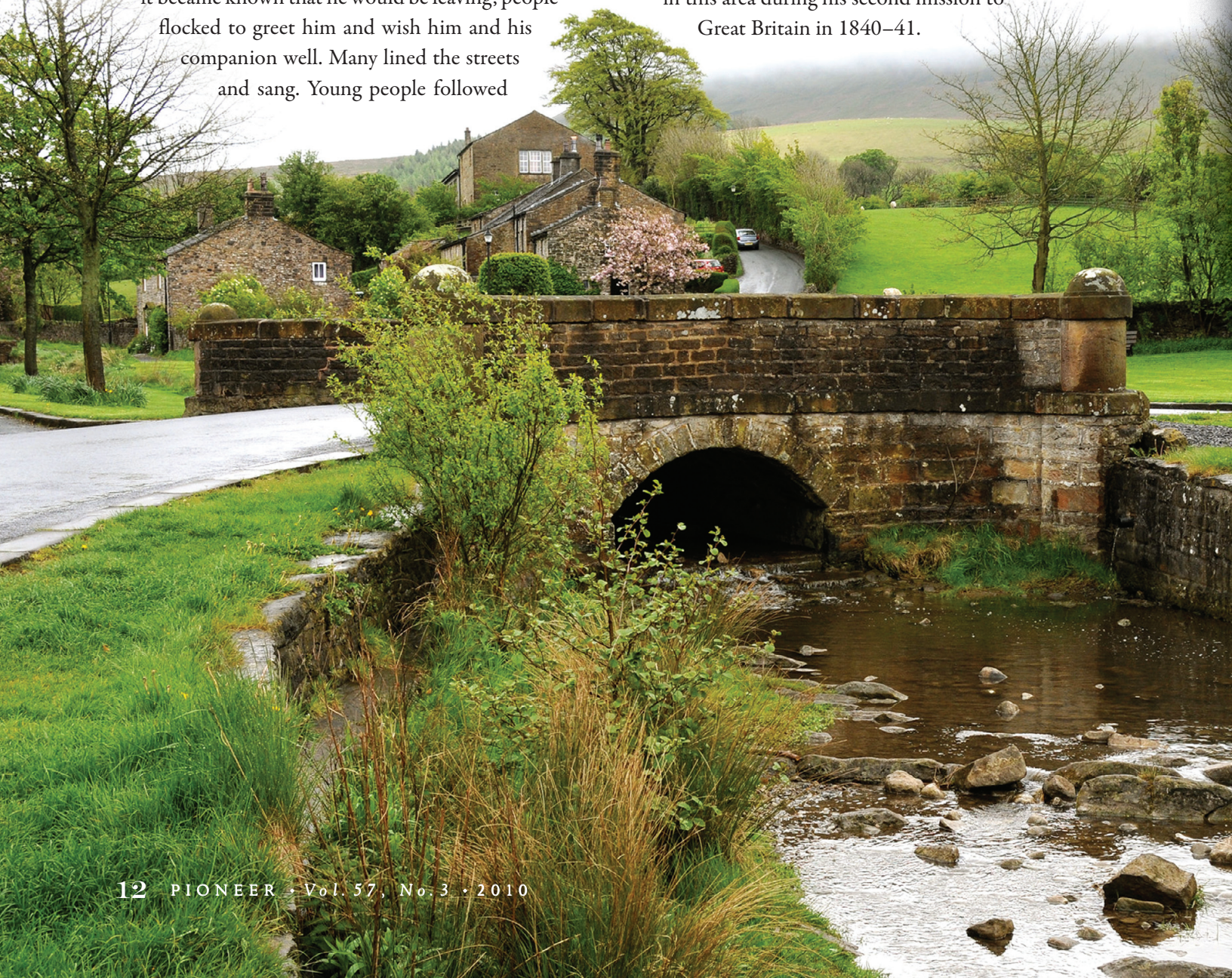


DOWNHAM

Downham is also a village of charm and historical significance to the Latter-day Saints. This quaint site has seemingly experienced little change as time has passed. In the Ribble Valley near Preston, Lancashire, England, Elder Heber C. Kimball experienced remarkable success as a missionary during his first mission in this general area in 1837–38. He noted in his journal that he had not preached once in a place but what he had “baptized people and built up a church.” This region is where the beautiful village of Downham is located, where much of Elder Kimball’s success occurred. When it came time for him to return to America, Elder Kimball visited Downham and neighboring villages one last time. When it became known that he would be leaving, people flocked to greet him and wish him and his companion well. Many lined the streets and sang. Young people followed



him. Tears flowed freely and Elder Kimball noted that he had never seen such gratitude. Before leaving England, he sent a final letter of love and advice to the Saints in Downham and Chatburn. Heber happily served again in this area during his second mission to Great Britain in 1840–41.







BARNOLDSWICK

In early 1838 as their mission to Great Britain was drawing to a close, Elders Heber C. Kimball and Orson Hyde resolved to organize and strengthen the branches they had already established so that those branches might thrive once the missionaries had departed for home. As they did so, word came that they were wanted in Barnoldswick. Upon their arrival, the elders taught in the Baptist Church, *pictured right*. Between six hundred to seven hundred people were waiting to hear their message. Along with the congregation, 32-year-old Reverend John Spooner was enthralled by the words spoken by Elders Kimball and Hyde. From time to time he would weep or clap in response to what he was hearing. Later, the Reverend invited the missionaries to his home, the Newfield Edge House (*above*), and discussed principles of the gospel until 2:00 a.m. Over the next day or so, excitement over the missionaries' message was remarkable. Factories even closed down so that workers could hear what the elders had to say. Both structures are extant. The home is privately owned; the old Baptist Church has been converted to a combination home and business.



Jennetta Richards

by S. Faux

Jennetta was born on August 21, 1817, in Lancashire, England, to Reverend John and Ellen Richards. In 1837 Jennetta's family was living in Walkerfold, England, where her father was a Protestant minister. On Wednesday, August 2nd of that year, she was paying a visit to friends in nearby Preston when she ran into Elders Heber C. Kimball and Orson Hyde. The following Friday, Jennetta was baptized by Elder Kimball in Preston's River Ribble. After the baptism, Elder Kimball composed a letter to his fellow missionary Willard Richards, who was serving in another part of England. He wrote, "I baptized your wife today" (see Whitney, *Life of Heber C. Kimball* [1967], 143). Willard took him seriously.

On March 10, 1838, Willard wrote in his autobiography: "While walking [in Thornly] with [Jennetta] . . . I remarked, 'Richards was a good name—I never want to change it, do you, Jennetta?' 'No, I do not,' was her reply, and I think she never will." . . .

[They] married on September 24, six months later. . . . On July 17th, 1839, Jennetta bore a son named Heber John. Five months later the baby broke out with small pox and died. She quickly became pregnant, and in October of 1840 gave birth to a second boy, also named Heber John



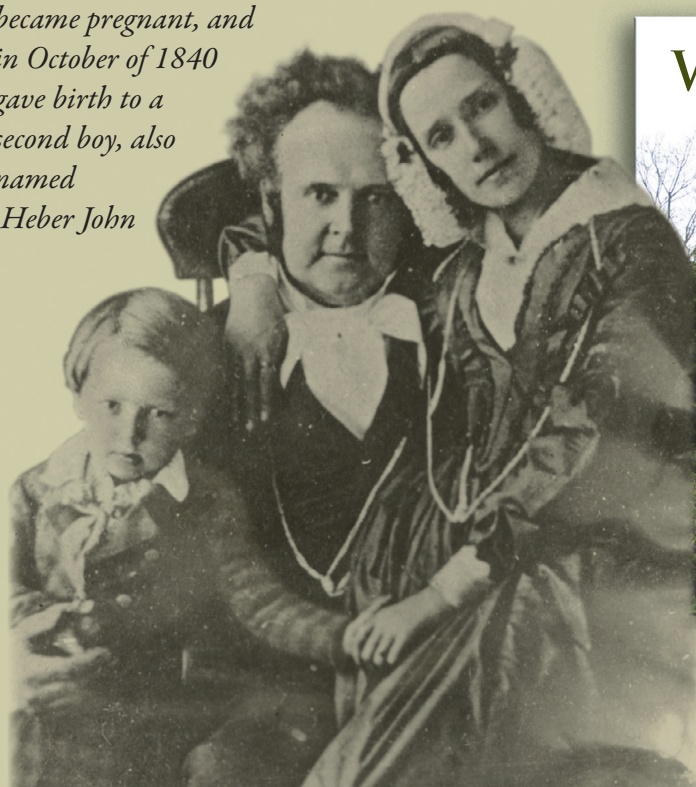
(see Willard Richards' autobiography, MS 27, pp. 151, 165, Oval inset art located at DUP Musum.)

Willard finished his mission in 1841, and . . . arranged for Jennetta and Heber John to stay with relatives in Richmond, Massachusetts, while he set up a household in Nauvoo, Illinois. . . . [He] departed Nauvoo on July 1, 1842, and returned with his family on November 21st.

Two years would pass. During that time there would be both bliss and horror. In June of 1844 Joseph Smith was martyred in the Carthage Jail. Her husband witnessed the death and was lucky to have escaped with his life. . . . Unexpectedly, Jennetta passed away three and a half months later on July 9th, 1845.

See Mormon Insights blogspot by S. Faux at <http://mormoninsights.blogspot.com/2009/09/jennetta-richards-her-glorious-nauvoo.html>

In the River Ribble Valley northeast of Preston, Lancashire, is the home that belonged to Reverend John Richards (below). His daughter, Jennetta, was one of the first in England to join the LDS church and the very first to be confirmed a member of the Church. For a time, early missionaries were allowed to preach in Reverend Richards's chapel. But their success became a serious threat to him as he lost members of his flock. He could no longer allow the missionaries to preach there, but otherwise remained a friend. *Jennetta family photo (lower left) courtesy LDS Church Archives.*



WALKERFOLD



JAMES SMITHIES HOME

This home, near Bashall Eaves (Barshe Lees) was once owned by James and Nancy Smithies. They were two of the earliest converts to the LDS church in England. The Smithies home was a center of religious activity for the Church. There were conferences, ordinations, and confirmations held there. On one occasion, at nearby Walkerfold, Heber C. Kimball and his companion held a meeting that lasted until 2:00 a.m. Having no place to stay, the missionaries walked in the dark across the frozen River Hodder to Yorkshire. There Heber prayed for the Saints at Walkerfold. Even in such a circumstance and in those conditions, he felt to “give glory to God for we felt as though all heaven was pleased with what we had done that night.” Heber wrote that it was perhaps the happiest day of his life. He and his companion continued on to the Smithies home and asked for a place to sleep. Brother Smithies was pleased to let them stay there. They all got to sleep at about four in the morning. (See Allen, Esplin, and Whittaker, 48.)

“I will mention a circumstance in relation to the first child born in the Church . . . on the 7th of October, 1837. . . . She was the daughter of James and Nancy Smithies. . . . After she was born her parents wanted to take her to the church to be sprinkled, or christened, as they call it. I used every kind of persuasion to convince them of their folly; it being contrary to the scriptures and the will of God; the parents wept bitterly, and it seemed as though I could not prevail on them to omit it. I wanted to know of them why they were so tenacious. The answer was, ‘if she dies, she cannot have a burial in the church-yard.’ I said to them, ‘Brother and Sister Smithies, I say unto you in the name of Israel’s God, she shall not die on this land, for she shall live until she becomes a mother in Israel, and I say it in the name of Jesus Christ and by virtue of the Holy Priesthood vested in me.’ That silenced them, and when she was two weeks old they presented the child to me; I took it in my arms and blessed it, that it should live to become a mother in Israel.”

—Heber C. Kimball

See Orson F. Whitney, *Life of Heber C. Kimball* (Salt Lake City: Bookcraft, 1945), 156.



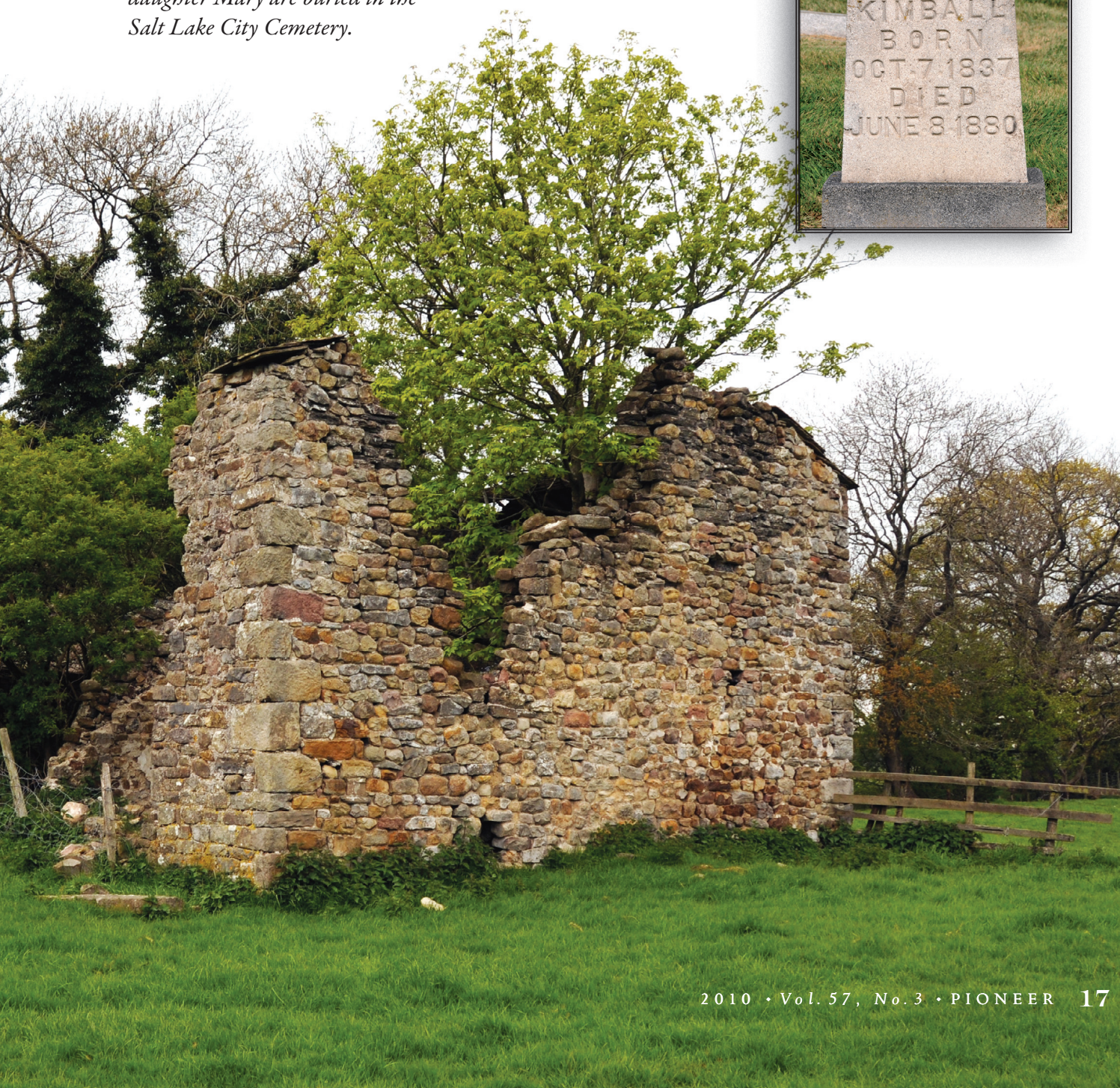
The Smithies immigrated to America and are listed as part of the Abraham O. Smoot–George B. Wallace Pioneer Company. Departing June 18, 1847, there were 223 individuals in this company when it began its journey from the outfitting post





on the Elkhorn River about 27 miles west of Winter Quarters, Nebraska. James is listed as age 39; Nancy Ann Knowles, 37; and two children—Mary, 9; and Robert, 7. Capt G. B. Wallace's journal includes this entry: "on the 5th July [1847] Sarah Ellen Smithies <a daughter of> James and Nancy Smithen [Smithies] was born in the wilderness in the camp of Isre[a]l about 200 miles from Winter Quarters and about one mile from Platte River as we journeyed in the wilderness over hills and valley." The company arrived in the Salt Lake Valley September 25, 26, 29, 1847.

James, Nancy Ann Knowles, and their oldest daughter Mary are buried in the Salt Lake City Cemetery.



King's Arms Inn. This inn at Hale, England, is situated very close to the John Taylor boyhood home. The John Taylor Family Organization has documentation that the inn was once owned by James Taylor, father of President John Taylor.

Taylor home, Hale, England. John Taylor, third president of The Church of Jesus Christ of Latter-day Saints, was born to James and Agnes Taylor, November 1, 1808. A number of sources list Milnthorpe, Cumbria, UK, as the place where President Taylor was born. Christening sources list his parents as residents of Milnthorpe at the time of his birth. The exact site of President Taylor's birth is not known with certainty, but it is believed that as a boy he lived in the village of Milnthorpe. In any event, John Taylor was the only man to serve as president of the Church who was not born in the United States.



TAYLOR HOME, HALE ENGLAND





Side of Taylor home

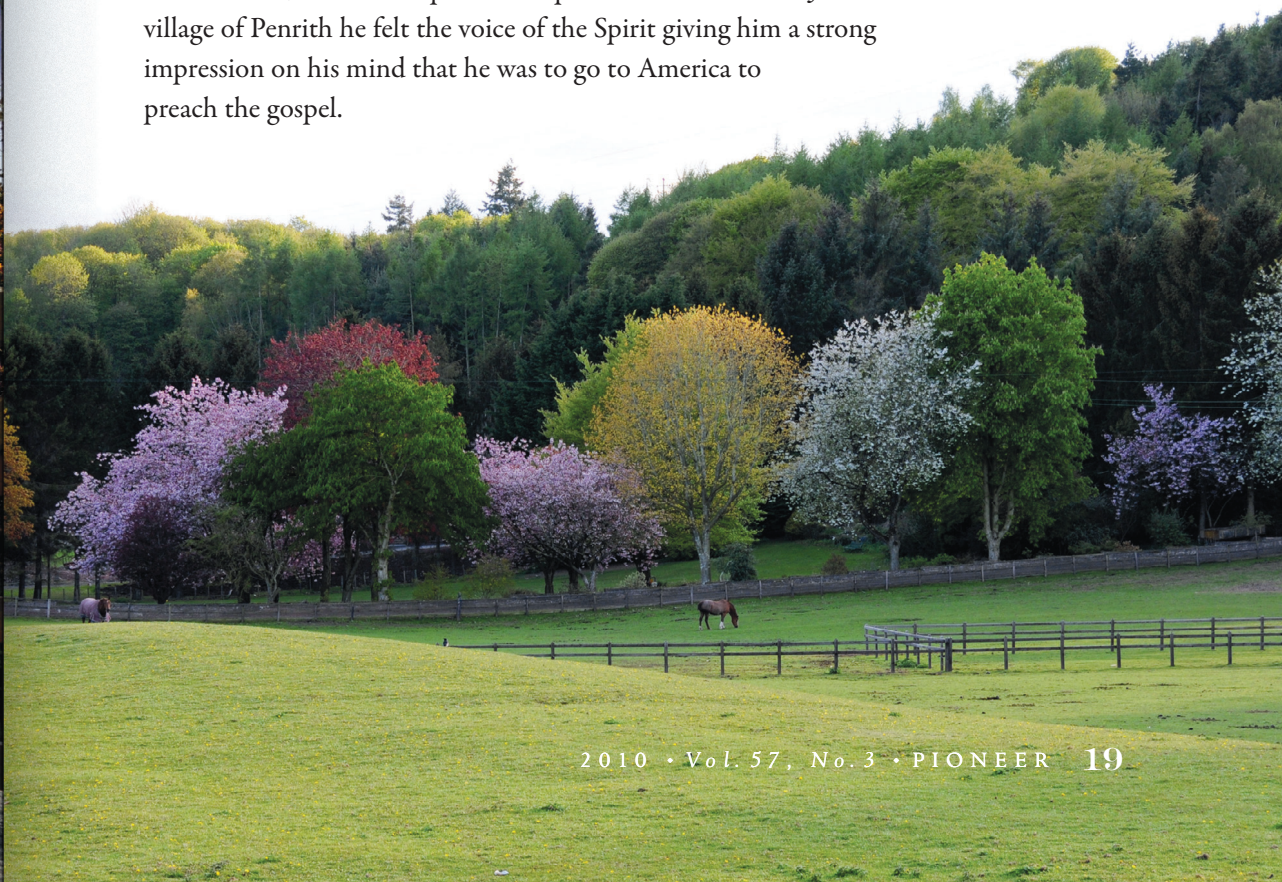


Heversham Parish Church *(above).*

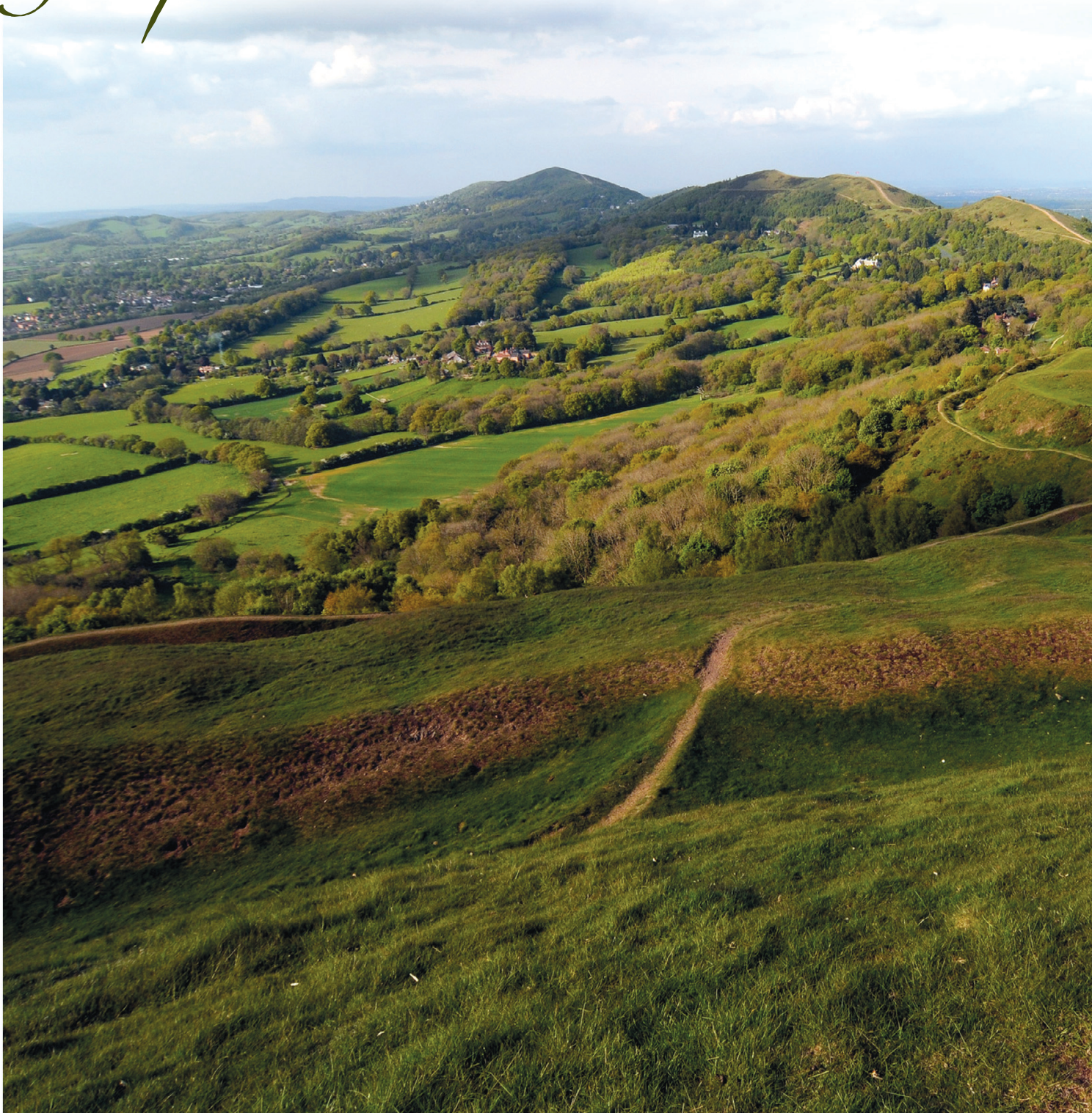
James and Agnes Taylor, parents of President John Taylor, were members of record of the Church of England. They had their son John baptized into the parish church in Heversham when he was about a month old. John's father, James, had himself been baptized in that same church building as an infant. John's christening appears listed on the parish church records.



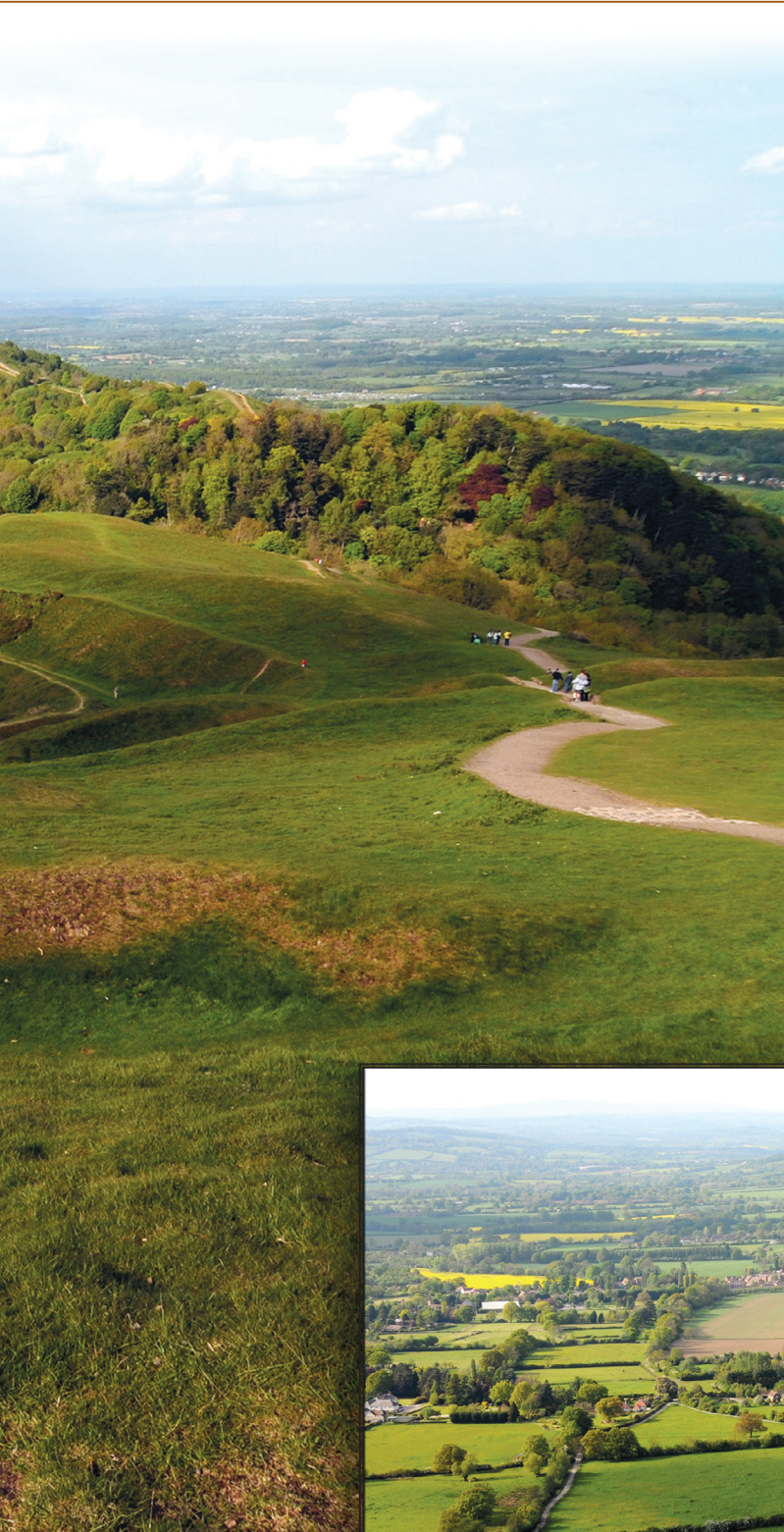
Penrith *(below).* A maturing John Taylor learned and practiced the trade of turner or woodworker for a number of years while living in Penrith. Having converted from the Church of England, he became a local preacher in the Methodist Church at age 16. On one occasion, he shared a personal experience with a friend. John said that near the village of Penrith he felt the voice of the Spirit giving him a strong impression on his mind that he was to go to America to preach the gospel.



Herefordshire Area



HEREFORDSHIRE BEACON



A range of hills aligned north–south runs for about eight miles near the area where the English county of Worcestershire meets that of Herefordshire. Known as the Malvern Hills, this range and surrounding areas constitute a region of stunning natural beauty. Toward the southern end of the range is a hill known as Herefordshire Beacon. Once a Roman camp, this historic site was visited by LDS apostles serving missions in Great Britain in 1840–41. On May 11, 1840, Elder Wilford Woodruff reflectively penned the following as he stood atop Herefordshire Beacon: “Wilford is the only soul that treads thy soil this day and he alone bends his knee upon the height of thy summer in the midst of the clouds to offer up the gratitude of his heart unto . . . God.” On another occasion, Elders Wilford Woodruff, Brigham Young, and Willard Richards climbed the hill and united in prayer. Elder Young felt prompted to leave the area and undertake the task of publishing hymns and scriptures for the newly baptized Saints in Great Britain. (See Woodruff journal, typescript, 1:447, 451.) *(These images were taken from Herefordshire Beacon, not of it. The view on the left looks north, the direction the Malvern Hills run from Herefordshire Beacon; the view on the right looks northeast toward the county of Worcestershire.)*





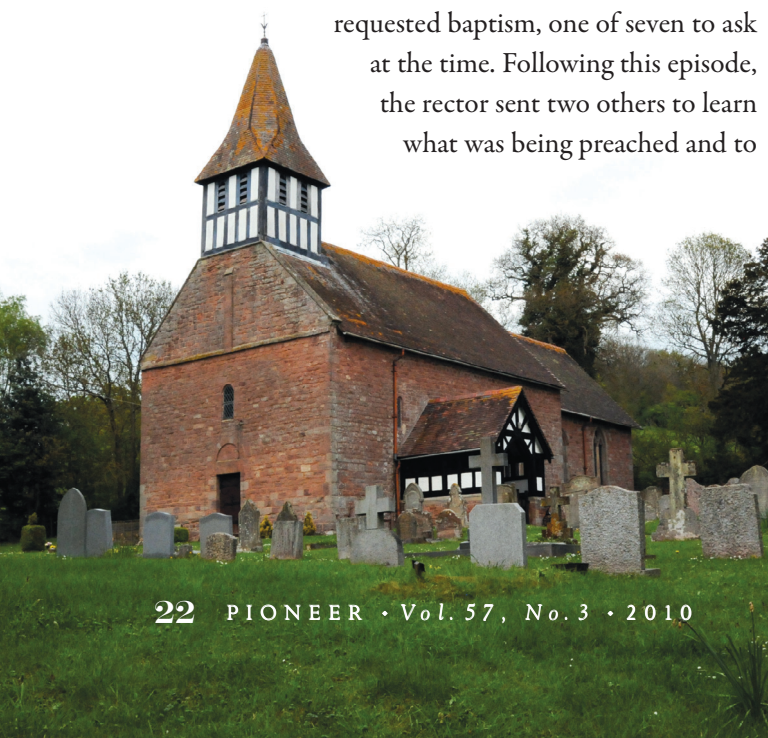
St. Michael and All Angels Church *(below).*

In a series of memoirs entitled “Leaves from My Journal,” Elder Wilford Woodruff tells the story that occurred when he was preaching at the John Benbow home at Hill Farm near Castle Frome, England. A constable entered and announced that he was sent by the rector of the local parish to arrest Elder Woodruff for preaching. The constable was invited to sit until the end of the sermon, and he did so. At the conclusion of the sermon, rather than arrest Elder Woodruff, the constable

requested baptism, one of seven to ask at the time. Following this episode, the rector sent two others to learn what was being preached and to

find out what had happened to the constable. They too were converted and requested baptism. The church from which these three were sent is St. Michael and All Angels, a Church of England parish church. It is located at Castle Frome. Official literature notes that this historic structure is Norman, built about A.D. 1125 adjacent to a hill that was once a Roman fortress. Robert and Louise Manning, owners of the nearby home that once belonged to John Benbow at Hill Farm, presently (2010) serve as officers in that parish. Louise and her husband are most supportive of those interested in the history of The Church of Jesus Christ of Latter-day Saints, both with its connection to this historic house of worship and the property where their family lives.

Benbow Farm *(right).* On March 4, 1840, Elder Wilford Woodruff arrived at the home of John and Jane Benbow at Hill Farm near the village of Castle Frome, Herefordshire, England. Elder Woodruff preached that evening and spent the night there. Two days later, in a pond on the Benbow farm, he baptized





the Benbows and several others into The Church of Jesus Christ of Latter-day Saints. The influence and generosity of the Benbows was monumental in this chapter of LDS history. The next number of months proved to be one of the most productive periods of missionary conversions in the history of the Church. During his time in the Herefordshire area, Elder Woodruff frequently used the Benbow home as a base for his missionary labors there and in several other counties.

Benbow Pond (*upper far left*).

The journal of Wilford Woodruff gives a number of insights into his time spent at the home of John and Jane Benbow while on his mission to Great Britain in 1840–41.

Numerous individuals were taught at the Benbow home and many were baptized in a pond situated on that property. In his journal entry for March 7, 1840, Elder Woodruff noted, “I spent the day in preparing a pool to baptize in.” On the next day, he wrote that he baptized seven persons in that pool or pond (Woodruff journal, typescript, 1:424). The pond and the path that leads to the pond are situated adjacent to Hill Farm, which was once the farm of John Benbow. The pond and adjacent area within the gate and railings are now owned by The Church of Jesus Christ of Latter-day Saints. The path is owned by Robert and Louise Manning (owners of the former Benbow home and farm), but there is a right-of-way for visitors.

DYMOCK PARISH CHURCH

Just south of the Herefordshire area of England is the village of Dymock, Gloucestershire. During the second British mission, 1840–41, several individuals and events important in LDS history trace back to Dymock.

Thomas Kington, once superintendent of the United Brethren, lived there. His conversion to the Church led to the conversion of many others. His generosity financed a number of important projects, including the

publishing of the Book of Mormon, undertaken by the Church. The first parish hymnal of the Church of England was developed in the Dymock Parish Church. William Pitt, later the leader of William Pitt's Nauvoo Brass Band, was choir-master in that church. William Pitt's sister Mary was a recipient of a marvelous priesthood blessing given at the hands of Brigham Young while he was in Dymock, summer of 1840. Following a remarkable healing, Mary walked through the streets of Dymock proclaiming the truth of the restored gospel.



GADFIELD ELM

Wilford Woodruff's missionary efforts in the Herefordshire area of England led to the conversion of many members of a group of Bible followers known as the United Brethren. Two of the leaders of that group converted and baptized by Wilford Woodruff were Thomas Kington and John Benbow. Before their conversion, these two men had purchased land located near the Herefordshire/Gloucestershire border for a place of worship for the United Brethren. By 1837, a chapel was built at Gadfield Elm and registered as a religious meetinghouse. Following the conversions of Kington, Benbow, and many others to The Church of Jesus Christ of Latter-day Saints, the Bran Green and Gadfield Elm Conference of the Church was organized at the Gadfield Elm Chapel on June 14, 1840. The chapel was given to the Church at that time. Early apostles including Brigham Young, Wilford Woodruff, and Willard Richards preached in this hall. Following the emigration of many British Saints, the building was sold around 1842. Various owners held title to the little chapel for a century and a half. Finally, a group of interested Latter-day Saints led by Bishop Wayne Gardner organized as the Gadfield Elm Trust purchased the building at auction. The Gadfield Elm Trust restored the chapel and donated it to the Church in 2004. Dedicatory prayers were offered at different times, the first by Jeffery R. Holland, of the Quorum of the Twelve. The second prayer was given May 27, 2004, by President Gordon B. Hinckley.



William Pitt

by Kent Lott

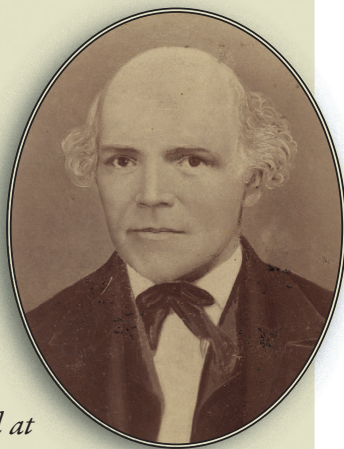
Born in Dymock, England, August 16, 1813, William Pitt joined the Church in 1840. By 1842, he had moved to Nauvoo, Illinois. One evening in 1842, a group of 27 men assembled at the Nauvoo home of John W. Coolidge, greeting each other with warm handshakes and pleasant conversation. That evening they organized the Nauvoo Brass Band, a musical group that would march its way west with the Saints five years later and be a spirit-sustainer in the early days of Western colonization.

William Pitt, a left-handed fiddler, flutist, clarinetist, and all-round musician, was selected as leader. (The band was also known as Pitt's Brass Band for that reason, and as Joseph's City Band because its primary purpose was to accompany the public drills of the Nauvoo Legion.) William was a logical choice for leader; a British convert, he had brought with him a large selection of music arranged for brass instruments which the group immediately began practicing, even though the instruments available were mostly "old fashioned and inconvenient for advanced playing," according to Horace K. Whitney, a fifer in the band.

During the Mormons' trek across Iowa in 1846, Pitt's band not only helped to keep people happy with its music but also raised money by holding ticketed events in communities through which they passed.

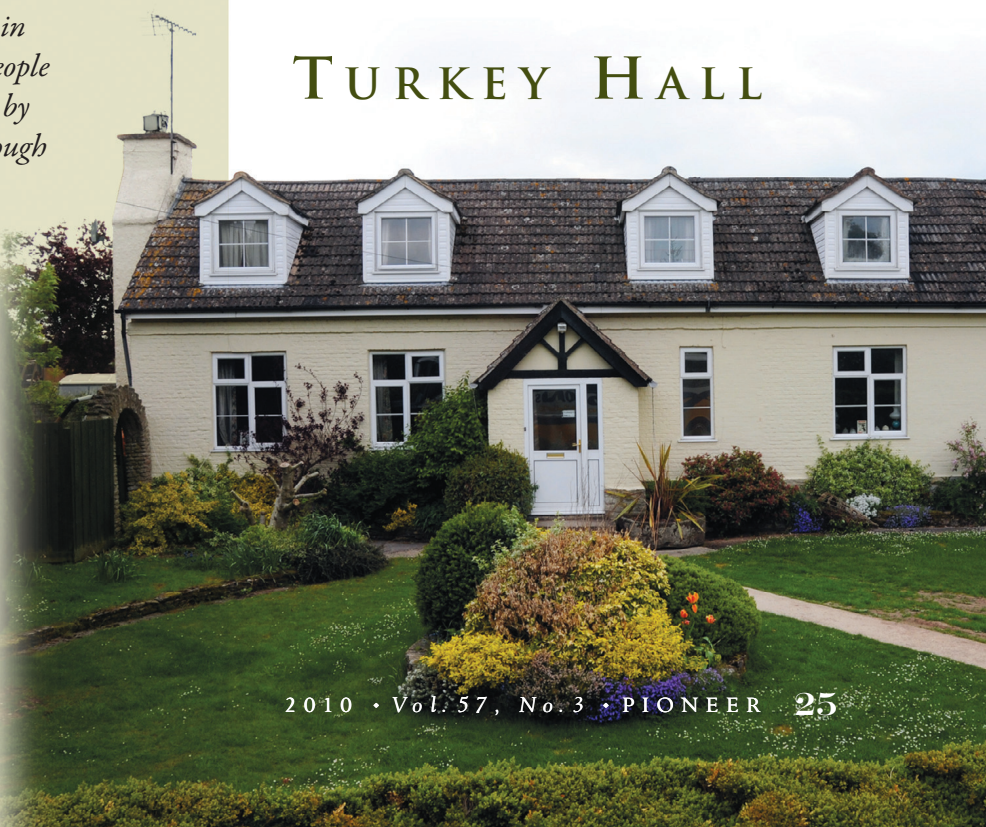
Pitt was in the original group to go to the Salt Lake Valley with Brigham Young in 1847. In 1852, Pitt served as a missionary in England for the Church.

Sources: William E. Purdy, "They Marched Their Way West: The Nauvoo Brass Band," Ensign, July 1980, 21; Wikipedia. William Pitt photo courtesy LDS Church Archives.



In the region of southern Herefordshire, near the town of Ledbury and the Gadfield Elm Chapel, is a home once known as Turkey Hall. Its owner, Benjamin Hill, was baptized by Elder Wilford Woodruff at nearby Hawcross on April 9, 1840 (the occasion when a mob threw stones at Wilford Woodruff and those he baptized). Missionaries, including Brigham Young, Wilford Woodruff, and Willard Richards, stayed and sometimes preached at Turkey Hall. Oftentimes they were on their way to or from Gadfield Elm. LDS researcher Mary Pochin has listed some specific dates that those apostles stayed, preached, and baptized at Turkey Hall during various months in 1840. Elder Wilford Woodruff experienced some tender but poignant moments at Turkey Hall when he stayed there for the final time March 15, 1841, prior to returning to the United States the following month. Presently the home is occupied by a man who is not a Latter-day Saint, but who is very interested in the history associated with his home. He is gracious and accommodating to those interested in that history. Even though there is a pool of water on the property, his belief is that the site for baptisms in 1840 is likely elsewhere.

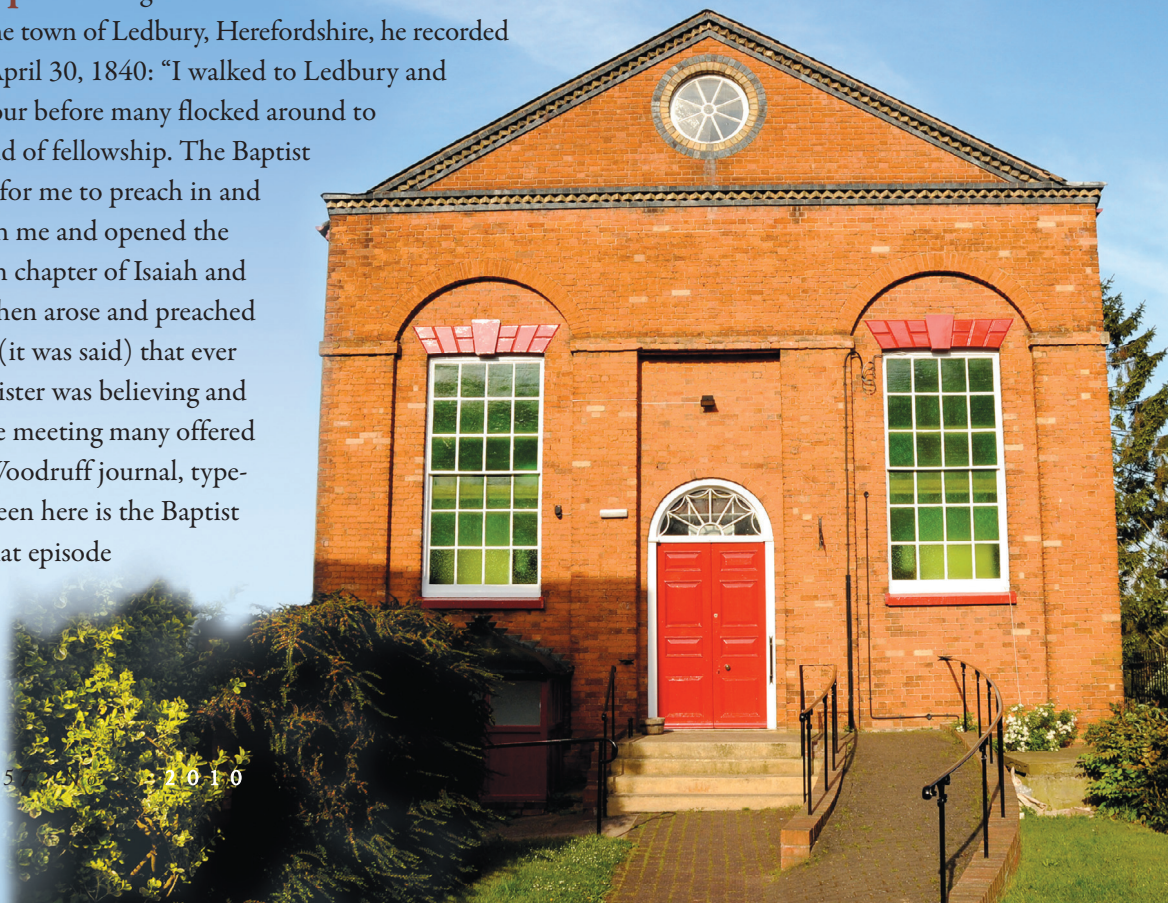
TURKEY HALL





LEDBURY is noted as a market town in the region of southern Herefordshire, UK. Missionaries from the Quorum of the Twelve including Brigham Young, Wilford Woodruff, and Willard Richards served there for a time during their missions to Great Britain in 1840–41. In Ledbury, the missionaries experienced opposition as well as success. The quaint beauty of the town's streets and buildings provides students of Latter-day Saint history a glimpse back in time. Some structures, including black-and-white half-timbered houses and hotels, had been there for several centuries by the time those missionaries lived and labored there. The elevated Market House, seen here (*upper right*), was built sometime during the period of 1633–53. It is supported by 16 oak pillars, still those of the original structure.

Ledbury Baptist Chapel. During the time Elder Wilford Woodruff labored as a missionary in the town of Ledbury, Herefordshire, he recorded the following story, dated April 30, 1840: "I walked to Ledbury and had not been in town an hour before many flocked around to see me and gave me the hand of fellowship. The Baptist minister opened his chapel for me to preach in and he went into the pulpit with me and opened the meeting by reading the 35th chapter of Isaiah and praying mightily for me. I then arose and preached to the largest congregation (it was said) that ever met in the chapel. The minister was believing and bid me Godspeed. After the meeting many offered themselves for baptism." (Woodruff journal, type-script, 1:430.) The chapel seen here is the Baptist chapel in Ledbury where that episode in the life of Wilford Woodruff took place.





LITTLE GARWAY

Garway Hill is a 1200 foot landmark in southwest Herefordshire where some rich Latter-day Saint history unfolded. In 1840, James and Margaret Morgan joined The Church of Jesus Christ of Latter-day Saints and brought the faith to their home at Little Garway Farm, on Garway Hill. James Morgan baptized a number of converts and opened his home to the missionaries and teachers who crisscrossed the area from one place to the next.

Little Garway became a base for the missionaries, not only in that area of England but in Wales as well. One of those missionaries, James Palmer, kept a detailed journal of his activities in the area. From him we get an understanding of early Church activity that otherwise would have been lost. In the farm's home is a rock fireplace that helped Wilford Woodruff dry out from a drenching rain. Elder Woodruff recorded his time at Little Garway in his journal. There is a tradition that the fireplaces in the Little Garway home inspired Wilford Woodruff to put one in every room of his still-extant home at Nauvoo, Illinois.





GARWAY HILL—THOMAS ARTHUR



The Garway Conference of The Church of Jesus Christ of Latter-day Saints was organized on April 6, 1841. Records show as many as 197 Saints being members of that conference. Meetings of the Garway Conference were held in the Thomas Arthur home, commonly called “The Kitchen.” Wilford Woodruff attended meetings and preached there when he passed through in 1841. James Palmer, who baptized over 100 persons on his missions in the region, notes in his journal that he stayed at the home on a number of occasions. He ate, slept, and preached there, participated in meetings, and confirmed those recently baptized members of the Church.

HOME, “THE KITCHEN”

Wales Area

Abel Evans, by Kent Lott

Born on June 17, 1812, in Lllangan, South Wales, to Samuel Evans and Anne Hughes, Abel Evans was baptized as an infant into the “Independent” chapel in Llanboidy. The Independents, along with the Methodists and Baptists and several other faiths throughout Britain, were fiercely opposed to many of the beliefs of the Church of England. Because of their unwillingness to “conform” to the established church, they were known as “Nonconformists.”

Abel lived on the farm until at least the age of 9. By the time he was 14 years of age the family had moved to Merthyr Tydfil, an industrial town in the iron and coal mining district. Both Abel and his father probably worked in the mines.

Late in 1842 Lorenzo Snow sent an English convert, William Henshaw, into the area of Merthyr Tydfil to open up missionary work there. Abel and his father were both baptized into the Church by Elder Henshaw in February of 1844. Abel Evans was the ninth convert of Elder Henshaw. Abel’s mother, Anne, had died of tuberculosis just two weeks earlier. The promised blessings of the gospel at this time of their grief could have been a factor in the decision to be baptized.

Abel was single at the time and could devote his full energies to the work; he almost immediately became involved as a missionary. His first baptism was



Above: Abel Evans’s tombstone in Wales

performed just seven weeks after his own baptism. Among Abel’s convert baptisms were Thomas D. Giles and family. This Thomas Giles, who later became blinded in a mining accident, came to be known as the “Blind Harpist of Utah.” Abel also baptized William and Jane Perkins, who had a baby boy, Benjamin, at the time of their baptism. The Perkins later immigrated to Utah and settled in Cedar City. Their son, Benjamin, was a central figure in the “Hole-in-the-Rock Expedition” in Southern Utah. (See p. 32 of this issue.)

Four-and-half months after Abel Evans accepted the gospel, Joseph Smith and his brother Hyrum were martyred. With Joseph in the Carthage Jail until just a few hours before the Martyrdom was Dan Jones, a native of Wales who had been converted to Mormonism in 1843 while operating a steamboat on the Mississippi River. Joseph had called Dan to go back to Wales to serve a mission, and during that visit in the jail, the Prophet promised Dan that “You will see Wales and

MERTHYR TYDFIL



fulfill the mission appointed you ere you die.” Dan did go to Wales and Abel Evans became closely associated with him as Dan Jones became an outstanding leader of the missionary work in Wales. Abel was an effective missionary and there are recorded testimonies of priesthood blessings under his hands.

As with most Saints in those days, the overriding goal was to be able to immigrate to Zion. Abel and his father began saving in 1845 in hopes that they could soon go to America. Abel was finally able to leave in 1850 after six years of missionary service.

Abel sailed from England to New Orleans with a group of Saints headed towards Zion. On board ship, Abel met a young convert by the name of Mary Elizabeth Jones. The 37-year-old bachelor finally relinquished his celibacy and took Mary Jones to wife. The family lived in Winter Quarters for two years and arrived in the Salt Lake Valley in 1852. Shortly thereafter they settled in Lehi.

Abel was prominent in community affairs in Lehi. In 1853 he was appointed to be one of the town policeman. He ran for city council and was elected in 1854, serving for several years. In February of 1863 he was appointed as the marshal of Lehi. He was called to serve a mission back in Wales and arrived there in May of 1865, about 15 years after he had left. He died in November of 1866 while on his mission and is buried in Merthyr Tydfil. On his tombstone still visible is the epitaph “Whoso looseth his life for my sake and the Gospel, shall find it again.”

Source: Ronald D. Dennis, Indefatigable Veteran, History and Biography of Abel Evans, A Welsh Mormon Elder (Provo, Utah: Rhydybont Press, 1994).

Jennette Evans McKay home (below). At the northern end of the valley in which Merthyr Tydfil, Wales, is situated is the little community of Heolgerrig. In an older section of the village is the birth home of Jennette Evelyn Evans. Born in 1850, Jennette as well as her family immigrated to America in 1856. She married David McKay in 1867. About a year after losing two daughters who were buried in the same grave, Jennette supported her husband when he was called to serve a full-time mission to his native Scotland. Jennette’s third child and first son was David O. McKay, who was asked to “take care of Mama” during his father’s absence. Eventually, Jennette had 10 children. David O. McKay became the ninth president of the Church, serving from 1951 until his passing in 1970.





When the call came for the Saints to leave their comfortable homes and colonize the south-east corner of the state of Utah, Benjamin and Mary Ann were living in Cedar City and were amongst the first to be given the assignment to “volunteer.” They had three young children at this time, and Mary Ann asked her sister, Sarah, to come along and help.

The road had not yet been created for much of their journey, and Ben’s experience with blasting powder came in handy as the Saints cleared way for their wagons to pass. His knowledge came into greatest play, however, when they reached the cliff that overlooked the Colorado River. In a classic case of “they can’t go around it and they can’t go under it,” the Saints decided they would have to go down it. A notch already existed in the face of the cliff, and it was determined they would widen the notch and lower the wagons that way. However, one section was so steep there was no way a wagon could possibly roll down.

It’s unknown exactly how Benjamin came up with the idea that would eventually work. One assumes the answer came as a result of prayer and meditation. It’s doubtless his time spent in the coal mines of Wales prepared him for this work, for the methods he employed were

exactly those he’d used in coal mining. He suggested that a series of holes be bored and blasted out of the cliff face and that oak staves be inserted into those holes to form a road that would hang in midair. If the holes were too close together, they could break into each other and the staves would fall out. If the holes were too far apart, the wheels would become stuck in the grooves and the road wouldn’t work. Unschooled and unlettered, Benjamin did the math in his head and determined the spacing of the holes, the size of the auger needed, and he trained the men in how to use the blasting powder to create the holes. Once the road was finished, it was dubbed “Uncle Ben’s Dugway” in his honor (pictured above).

See Hole-in-the-Rock Foundation at <http://www.hirf.org/history-bio-Perkins-b.asp>.



Benjamin Perkins, by Kent Lott

Born January 14, 1844, in Shoot, Glamorganshire, South Wales, to William and Jane Mathews Perkins, Benjamin came from a poor family that depended on the coal mines for their income. From the age of six, he worked in the mines, starting out as a water boy. At the time of his immigration to Utah in 1867, he had been well trained in the use of blasting powder as a means of removing the coal from the mine walls.

After coming to the States, he worked to earn money to send for the rest of his family and his sweetheart, Mary Ann Williams. They arrived in 1867, and he was sealed to Mary Ann in the endowment house shortly afterwards. Her family came over in 1878 due to the failing health of her father, and they were joyously reunited.

Scotland

RIVER CLYDE

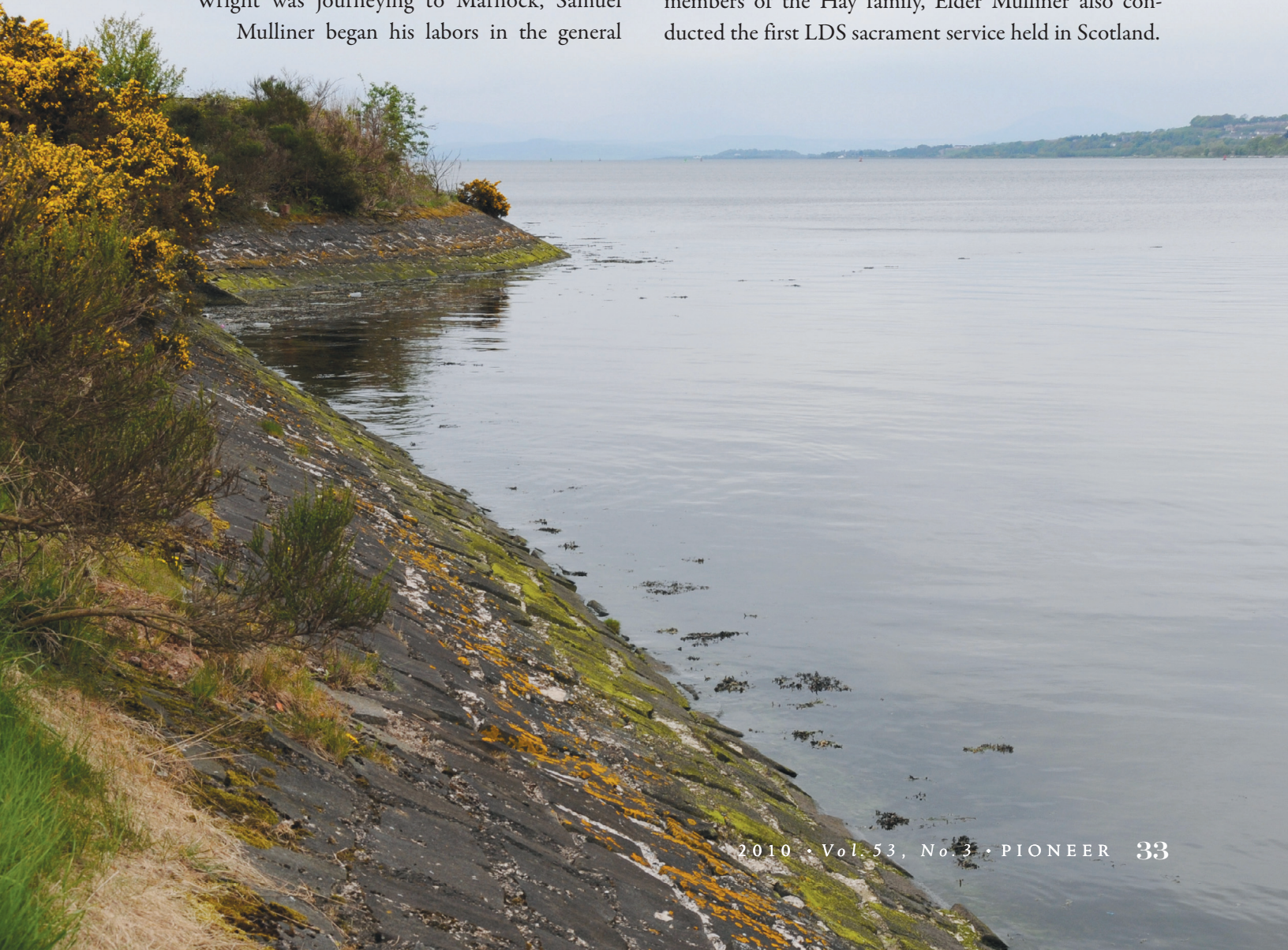
The first missionaries of the Church to take the message of the Restoration to Scotland were Alexander Wright and Samuel Mulliner. Following their conversions to the restored gospel in Canada, these two met en route to Great Britain and were counseled in New York to go to their native homeland of Scotland. Feeling that their preaching should begin with their own families, they separated. Alexander walked for days in wintry conditions to reach his family in Marnock. Upon his arrival, it was determined that he had been suffering from smallpox for weeks. He quarantined himself for about 10 days so as to not infect his family members. As Alexander

Wright was journeying to Marnock, Samuel Mulliner began his labors in the general



BISHOPTON

area of Glasgow. On January 14, 1840, Samuel baptized Alexander and Jessie Hay of Bishopton in the River Clyde. Brother and Sister Hay were the first baptisms in Scotland. In the town of Bishopton, with himself and members of the Hay family, Elder Mulliner also conducted the first LDS sacrament service held in Scotland.



ARTHUR'S SEAT



By the time 28-year-old Elder Orson Pratt arrived to supervise the work in Scotland, April–May, 1840, Elders Wright and Mulliner had already baptized about 80 people from a number of towns in the Glasgow area. Moving east to Edinburgh, Elder Pratt climbed a hill in May 1840. Known as Arthur's Seat from the legends of King Arthur, that hill was one Orson Pratt would climb multiple times. From there, he dedicated the land of

Scotland for the preaching of the gospel and pleaded with the Lord to lead him [Orson] to 200 souls who would accept his message. He continued that petition for the time he served in Edinburgh. By the time he left, Elder Pratt was blessed to have seen some 200 converts to the Church come in through the waters of baptism. Because of his leadership and service there, local Latter-day Saints often refer to Arthur's Seat as Pratt's Hill.

Ebenezer Bryce

by Wendell A. Bryce

Ebenezer Bryce was born in Dunblane, Perthshire, Scotland, on November 17, 1830. His parents were Andrew Bryce and Janet Adams. Ebenezer was the third child . . . of eight children. . . .

At 10 years Ebenezer began working in the shipyards. At 15 years he became an apprentice. In the spring of 1848 he became interested in The Church of Jesus Christ of Latter Day Saints. His father, family and friends did not share his enthusiasm. His father would lock up his clothes to keep him from attending the meetings. He was baptized in April and was determined to go to Utah. His father followed him on board a ship to persuade him not to go, but he was still intent on going. . . .

Ebenezer came to the U.S. in the John Sharp Company arriving in New Orleans on October 27, 1848, . . . aboard the "Erin's Queen" from Liverpool with 232 souls. . . . While in St. Louis he was ordained a Seventy on February 27, 1849. . . . In March 1850 he started westward, traveling in the James Pace Company. . . . They arrived in Salt Lake City September 16, 1850. No record of the company's travels is known. . . .

On April 16, 1854, he was married to Mary Ann Park by George A. Smith in the Smith home. . . . The new couple made their home in Salt Lake City where Ebenezer began working as a carpenter and millwright. . . . He was soon asked to go to Tooele to work on a sawmill. . . . In March 1856 Ebenezer was listed as a private in Company A of the Tooele Top Battalion of the Nauvoo Legion. . . . The family moved to Spanish Fork, then Mill Creek. . . .

At the October Conference in 1861 he heard his



name read along with others to go to Dixie in southern Utah and help settle that area. This must have been a particularly trying time. They had four young children with the oldest about 6 years. Another child was expected very soon. . . . They arrived in the present area of St. George in early December. The city consisted of 7 tents before their arrival. Then there were 40 days of rain! —while camped in a wagon with four young children and a baby. In the spring they were then called to go to Pine Valley about 30 miles to the north to build sawmills. There he and Sam Burgess erected the fourth sawmill in Pine Valley. . . .

It was about 1865 when Bishop William Snow asked him to design and be the builder for a Pine Valley Chapel. Ebenezer had not built any large buildings, but said, "If you will let me build it like a ship, I'll build it." He was told to go ahead.

They hand picked some trees from the gorge at the lower end of the valley on Santa Clara Creek. Because of the confines of the rock walls, the trees grew tall and straight. . . . These trees were too large for the sawmills to cut, so they were squared into timbers with broad axes.

The sides of the church were build laying on the ground. To raise the sides into place, Ebenezer had a call that was used on ships. Ropes were attached to the sides and the call used to get everyone to pulling together to raise the sides. The building strongly shows his shipbuilding influence. . . . Ebenezer said, "It might burn, it might float in a flood, it might tip over in a hurricane, but it will not break up." . . . The lower story was used as a school for many years and the upper story as the chapel. It is shown on aeronautical charts as a landmark to guide the aircraft pilots.

One of the little boys that went to school in the building would later develop the skip bombing technique that was used so successfully in World War II.

[Ebenezer was] advised to seek a warmer climate for Mary Ann's health. . . . [He] traded his home (which is still in use today) to Henry Slade for sheep and moved to the Paria River in Garfield County. . . .

In developing water for home and irrigation, Ebenezer and two sons went up the creek until they found a series of springs. They set about cleaning these springs and developing more flow.

As they were working Ebenezer decided to go up the canyon further and explore. He was gone a long time, and when he returned . . . he described the fantastic shapes and colors and said, "Someday that will be a national park." . . .

[“A group of families established the town of Clifton near the junction of the Paria River and Henrieville Creek, in 1874. Ebenezer Bryce and his family arrived in Clifton in 1875, but soon moved upstream to Henderson Valley (New Clifton). Ebenezer helped to complete a seven mile irrigation ditch from Paria Creek. Bryce built a road into the pink cliffs to make timber more accessible. People started to call the amphitheater where the road terminated, ‘Bryce’s Canyon.’ Ebenezer Bryce and his family moved to Arizona in 1880, but the Bryce’s Canyon name stuck.”¹

The family had moved about two miles north of Pima, Arizona, where the settlement of Bryce is named in his honor. It was there that he died, in 1913, and is buried in Bryce Cemetery.

Bryce Canyon became a National Monument in 1923 and a full-fledged National Park in 1928.²]

Written by Wendell A. Bryce, March 9, 1983, excerpts from the family history of Jerry and Barbara Waters Cornia at <http://barbcornia.com/genealogy/getperson.php?personID=I183&tree=barb>

¹ Cited from National Park Service, Bryce Canyon at http://www.nps.gov/bryce/historyculture/pioneer_history.htm

² Additional source online from Wikipedia.

Land *of the* Mountains High

by Lyman Hafen,

FOUNDING EDITOR OF ST. GEORGE
MAGAZINE, author of 10 books on
Southern Utah history, and executive
director of the Zion Natural History
Association

For centuries Southern Paiutes had summered in this high lush valley where water and game were abundant. But the pastoral alpine setting we know today as Pine Valley was unknown to Euro-Americans until the summer of 1855—when a man in search of a cow stumbled upon it quite by accident.

In 1854, Brigham Young had sent missionaries to the southern edge of the Great Basin to establish the settlement of Harmony and to work with the Southern Paiute Indians there. Some of the missionaries spilled over the edge of the Basin, moving down the Virgin River to the confluence of the Santa Clara, where Jacob Hamblin began his legendary work among the Shivwits band of the Southern Paiute. It was a hot and barren country and the mission sought summer grazing ground for their cattle in the mountains to the north. In the summer of 1855, Jacob Hamblin's brother “Gunlock Bill” and Isaac Riddle were caring for the mission cattle when one cow came up missing. Riddle left the herd



COTTON
MISSION
CHAPTER
of SUP
proudly present
a brief history
of Pine Valley,
featured on
Tour #1 of the
upcoming National
Convention.

in search of the cow. He trailed her higher and higher up the Santa Clara until he topped a hill and gazed in silent awe at the magnificent scene before him. He later stated, "There stretching before me was the most beautiful sight I had ever beheld on God's green earth."

Isaac Riddle didn't just find a lost cow that day—he discovered a valley that within a year would begin playing a vital role in not only the survival of the Indian Mission at Santa Clara, but the soon-to-be-established Cotton Mission at Washington and St. George. Ever since that day, this picturesque valley on the north side of the laccolithic dome known as Pine Valley Mountain has been crucial to the success of the communities of Washington County. It was the headwaters of the Santa Clara River, providing drinking water and irrigation to scores of settlers. It was prime grazing ground for beef cattle and an ideal location for producing much-needed dairy products. And it held an abundant stand of tall pine trees that provided the prime lumber needed to build the county and fuel its economy.

At 6,700 feet above sea level, Pine Valley was a stark and welcomed contrast to the searing heat of St. George, Santa Clara, and Washington at little more than 2,000 feet, but a mere 32 miles away. During a visit south in the spring of 1861, Brigham Young had a perfect view of Pine Valley Mountain when he stopped his entourage near the confluence of the Virgin and Santa Clara rivers and declared that someday a large city would fill the space between the two volcanic ridges streaming southward from the base of the mountain. By then Brigham was well aware of the bounteous resources of Pine Valley.

By March of 1856, Jehu Blackburn and Co. had erected a sawmill in Pine Valley. Blackburn, along with Isaac Riddle, C. W. Dalton, Robert Richey, and Lorenzo Roundy were turning out large quantities of high-quality lumber by 1857, providing Washington, Santa Clara, Harmony, and Pinto with lumber and shingles.

The southern settlers also discovered that Pine Valley was not only a good place for their cattle to summer, but also a place for themselves to find respite, as well. During the summer of 1856, LDS missionary to the Indians Jacob Hamblin spent as much time as he could with his family in Pine Valley. In early August his wife Rachel gave

birth to a baby girl, Rachel Tamer Hamblin, the first white child born there. For decades thereafter, until air conditioning became common, many Southern Utah women spent their summer confinement in Pine Valley.

Among the 28 families that came to the town of Washington to grow cotton in 1857 were several who ended up in Pine Valley. John and George Hawley, William R. Slade, Robert L. Lloyd, Joseph Hadfield, and Umpstead Rencher had proved that cotton could be grown in Washington, as well as sugar cane and other tropical plants. But by 1859, due to drought and limited resources in Washington, they were looking for greener pastures, and they found them, literally, at Pine Valley. Rencher ended up just north of Pine Valley in Grass Valley, where he established a very successful dairy operation that made him wealthy during the mining boom at Pioche, Nevada.

As the years passed, more and more people moved to the Pine Valley area to work in the lumber business and in farming and ranching.

The first meetinghouse in the valley, built in 1859, was a log building with a dirt roof. A post office was established the same year. With the onset of the Civil War in 1861, Brigham Young decided to enhance the Cotton Mission with the establishment of St. George. In late 1861, he sent 309 hand-picked families to build a city on the same alkali slopes between the volcanic ridges where he had made his declaration earlier in the year. St. George would be the beneficiary of Pine Valley's abundant resources and also a catalyst for growth in the mountain valley.

Erastus Snow, the apostle who headed up the southern mission, knew that Pine Valley's resources would be vital to the success of the struggling communities. He called Robert Gardner to go to Pine Valley to take charge of a lumber mill. More than a century-and-a-half later, the names Gardner and Snow are still synonymous with Pine Valley.

Though Pine Valley was a summer Shangri-La, it was a difficult place to live year round. And even the summers could prove fatal when flashfloods roared down the Santa Clara. One summer in the early 1860s, James Bracken and his sons Will and Bennett were working at a shingle





Above: chapel interior. Left: inside the roof structure.

mill in the valley. They heard a roar and looked up to see a wall of water crashing down through the gulch. A cloudburst on the mountain had sent a flood down the gorge. Bracken sent his boys down the valley to warn the people below, but the flood beat them there.

James Bracken's wife, Sarah Head, was at the ranch down the creek. When she heard the noise she thought it was a hurricane. She rushed the family into a wagon box near the house. They held the cover down over the box to wait out the storm. Finally one of them peeped out and

was horrified to see the flood. Water had nearly reached the top of the wagon box. They scrambled out and rushed up the hill, reaching safety just in time.

A little further down the creek Susan Allphin was putting her baby to bed when she heard the roar. In her fright and excitement she clutched her baby in her arms and with three other small children clinging to her skirts, rushed frantically downstream toward another house with the thunderous stream sweeping after her. As she reached the door a falling limb struck her arm, tearing the baby from her grasp. The current caught the three children at her heels and swept them, along with the baby, down the stream. It was not until the following day, after the water had gone down, that the bodies of the four children were found downstream hanging in the tops of cottonwood trees.

In spite of such hardship and tragedy, the town of Pine Valley slowly grew during the 1860s and '70s. Practically all the lumber used to build the Mormon towns south of the Great Basin came from Pine Valley. It wasn't until

the 1870s that another lumber source was developed at Mt. Trumbull, Arizona, about 75 miles south of St. George, where lumber for beams of a length needed to build the St. George Temple were found. Meanwhile, some of Pine Valley's excellent lumber was being used for very special purposes, such as construction of the stately Tabernacle in St. George. In fact, a certain type of yellow pine was found in Left-Hand Fork in Pine Valley Canyon, just the type needed to build the soon-to-be-famous organ in the Salt Lake Tabernacle. Robert Gardner went into the canyon and handpicked the trees according to specifications sent from Salt Lake City. The trees were felled and sawed into lengths suitable for hauling. Gardner's daughter Sarah and William Meeks, who were planning to be married in the Endowment House in Salt Lake City, transported the logs north on their wedding journey.

But Pine Valley lumber was never put to a more worthy use than to build the beloved Pine Valley church and school. In 1868, the handsome building that still stands as a fitting symbol of the lives of Pine Valley's settlers, was built under the direction of Ebenezer Bryce from Scotland who was living in Pine Valley at the time (*see article on p. 35 in this issue*). The logs for the framework were handpicked from a grove of particularly tall, straight pines. They were hand hewn and put together with auger holes and wooden pins. The building's artfully curved ceiling and the arch over the stage harmonized perfectly. The building's simplicity of design was drawn from New England churches familiar to many of the town's settlers.

Over 142 years later it still stands. It is one of the most perfectly designed and beautifully placed buildings ever erected by the Mormon pioneers. It still serves as a chapel.

After the turn of the 19th century the lumber industry in Pine Valley began to fade.

One classic story of that era is of Annie Johnson, a legendary woman from St. George who worked as a cook for the Pine Valley mill hands at Water Canyon in Grass Valley. One day in 1910, the mill foreman pointed toward an unusually large tree nearby and told Annie he would give her \$20 and all the lumber in that tree if she could cut it down. Annie set straight to work and with almost superhuman strength and skill, she chopped the tree down with an ax. The lumber was sawed and given to her, along with the \$20. But that wasn't the end of the

story. When the lumber arrived in St. George, it was immediately commandeered by the stake president to build the stairway in the new Dixie Academy. Annie Johnson's "donation" to that building, which still stands on the corner of Main and 100 South in St. George, was part of the "Dixie Spirit" that built what is now, 100 years later, Dixie State College.

During much of the 20th century, Pine Valley was perpetuated by the ranching families who continued to utilize the lush valley meadows and the good forest grazing. Today, though much reduced, the ranching tradition continues in families that trace their Pine Valley roots back five or six generations. But more than anything, Pine Valley today is a bedroom community for people who work in St. George. The 32-mile commute is a small price to pay for the serenity, beauty, and cooler temperatures of this pastoral mountain valley. Though it might seem like a modern notion, it's an idea Jacob and Rachel Hamblin came up with a long time ago.



*Daughters of the Utah Pioneers
Salt Lake City, Utah*

*Grand Opening & Rededication of
International Society Daughters of Utah Pioneers*

**PIONEER
MEMORIAL MUSEUM**
300 N. Main, Salt Lake City, UT

October 8, 2010

*Ribbon cutting ceremony by Governor Gary Herbert
on the front steps of the Museum at 11:30 am.
Museum will open 12:00 – 4:00 pm with
entertainment including presentations about pioneer
women & special tours of the Museum. Parking is
available in the west lot of the Utah State
Capitol & shuttles will be provided to the Museum.*

Sons of Utah Pioneers

2010 National Convention

SPONSORED BY

COTTON MISSION CHAPTER

ST. GEORGE, UT OCTOBER 21-23, 2010

Wed., Oct. 20

6:00 pm - 9:00 pm Pre-Golf Tournament Get-together
Holiday Inn Hospitality Room

Thurs., Oct. 21

7:30 am - 1:00 pm SUP Golf Tournament—Sunbrook Golf Course
1:00 pm - 6:00 pm Conv. Check-in & Registration—Dixie Center
2:00 pm - 5:00 pm Nat'l Leadership Training—Holiday Inn
Chapter Presidents Meeting
Ladies' activities sponsored by National
6:00 pm - 8:00 pm Opening Ceremonies & Dinner—Dixie Center
Speaker: Douglas Alder

Fri., Oct. 22

7:30 am - 6:00 pm Conv. Check-in & Registration—Dixie Center
8:30 am - 5:00 pm Historic and Scenic Bus Tours
6:00 pm - 9:00 pm Dinner & Program at Historic Town Square
Heritage Choir Concert at Tabernacle

Sat., Oct. 23

9:00 am - 11:30 am National Business Meeting—Dixie Center
Ladies' Program featuring artists Julie Rogers
& Roland Lee with author Jolene Allphin
12:30 pm - 2:30 pm National President's Luncheon—Dixie Center
Speaker: Hyrum Smith

Lodging: A list of lodging choices is on the web site and will be sent with your registration confirmation letter. Our host hotel is the Holiday Inn with special SUP rates of \$79.00 per night.

REGISTER ONLINE AND PAY WITH CREDIT CARD
WWW.SONSOFTUTAHPIONEERS.ORG

Or Clip & Mail form below - Please print



Historic & Scenic Tours

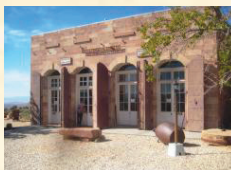
Coach transportation and lunches included. All tours include a visit to the historic tabernacle to meet Brigham Young, Erastus Snow, and Jacob Hamblin in person, and conclude at the Temple Visitors Center Annex for a brief history of the temple construction.

Sign-up by Sept. 15 \$45.00 each



TOUR #1

Santa Clara Town Hall mural of settlement and Leavitt family monuments, Jacob Hamblin Home, Fort Santa Clara site, Snow Canyon scenic drive, Pine Valley Chapel, Mountain Meadows Massacre site, Terry Pioneer Park, Jefferson Hunt, Spanish Trail, Gunlock.



TOUR #2

Washington City, Cotton Factory, Harrisburg, Silver Reef Ghost Town, Fort Harmony site, New Harmony, Kolob Fingers, Toquerville, Parley P. Pratt, Dominguez & Escalante Trail.



TOUR #3

Colorado City, Pipe Spring Nat'l Monument (bring Golden Age Pass), Hurricane Valley, Toquerville, Silver Reef Ghost Town, Harrisburg, Parley P. Pratt Exploration.



TOUR #4

Toquerville Winery & Vineyards, City Hall Building, Chief Toquer, Grafton Ghost Town, Hurricane Mesa Test Site, Hurricane Canal.

Complete information online
www.sonsofutahpioneers.org

Member Name _____ Spouse _____

Phone () _____ Email _____ SUP Chapter _____

Address _____ City _____ State/Zip _____

Please number 1ST AND 2ND Tour Choices: __ Tour #1 __ Tour #2 __ Tour #3 __ Tour #4 (Filled in order received)

Early Registration \$110.00 each Member \$ _____ Spouse \$ _____ Total \$ _____

Late Reg. (after Oct. 1) \$125.00 each Member \$ _____ Spouse \$ _____ Total \$ _____

Saturday only \$35.00 each Member \$ _____ Spouse \$ _____ Total \$ _____

Single Activity \$35.00 each Member \$ _____ Spouse \$ _____ Total \$ _____

Tours \$45.00 each Member \$ _____ Spouse \$ _____ Total \$ _____

Golf Tournament \$60.00 each Member \$ _____ Spouse \$ _____ Total \$ _____

Total Amount Enclosed \$ _____

For office Use

Make checks payable to 2010 SUP National Convention. Mail with application form to
2010 SUP National Convention, c/o Ernie Maes, 1050 East Brigham Road #57, Saint George, UT 84790 435-668-5035

*We broke up
our meeting two
clock at night.
We had to leave
Lancashire and
cross the River
Hodder into
Yorkshire for the inhabi-
tants of that place [Lancashire]
were so hard that we could not get
any place to stay. I think I never
felt better in my life than crossing
the river that night. I had to wait
while on the ice to give glory to
God for we felt as though all
heaven was pleased with what we
had done that night; we went to
bed betwixt three and four in the
morning at James Smithies, for he
got up and let us in.”*

—Heber C. Kimball

Smithies home pictured right, on cover.
See 16–17.

